

and bring them up for me;—what Christian, aware that it is a fearful thing to fall into the hands of the living God, and that the blood of Christ alone can cleanse from sin; in short, what traveller to the unexplored, interminable regions which stretch beyond the horizon of time—will not co-operate in a mighty concert of prayer and endeavor for a revival of religion? O Lord, revive thy work.

Will not brethren in the ministry, of all evangelical denominations, think of this proposal and pray over it? May I not be permitted to ask each one:—Dear brother, would not the members of your church be quickened and saved by such an effort? Do not momentary sinners bring you need such an effort? The question is not, what will such ministers and churches do, but what ought I and my people to do? How ought we to commence the year 1837? May God Almighty have mercy upon our country, for his name's sake. Who will not say—AMEN.

Slavery.

We have been requested to publish in the Recorder, the following

CIRCULAR.

Boston, Nov. 7, 1837.

Sir,—The undersigned, feeling a deep sympathy with the slaves in their privations and sufferings, and wishing to bring out the influence of the friends of evangelical religion, so as to bear more powerfully on the cause of immediate emancipation, and to be conducted on Christian principles.

It is not intended to assume a hostile attitude toward any existing society, but to give an additional impulse to the cause of emancipation, by bringing out the energies of those who are with us in sentiment, but have serious objections to uniting and cooperating with existing organizations.

A movement has been made in this city on the subject, and the above constitution reported, to be acted on at the contemplated Convention. We believe that by such an organization, both the good of the slave and the cause of piety will be promoted. It will bring out many who have been standing aloof from the anti-slavery cause, because they could not engage in it without countenancing those who, by their attacks upon the Sabbath, the church and the ministry, are undermining what we consider the basis of this and every other moral movement. And as many of the slaveholders are members of churches who hold the same views of faith and practice as ourselves, we shall be more likely to exert a favorable influence upon them.

The success of the Methodists in their separate organization, is a powerful motive to encourage us to go forward in this matter. By forming associations among themselves, they have embraced anti-slavery principles, without carrying with them extraneous matters. They have thus brought their brethren to regard it as sin, and only sin, and it is now believed that three-fourths of the Methodist clergy in New England, and about one-half in New York and the northwestern states, are decided friends to the anti-slavery cause.

The subscribers are members of Baptist, Methodist, and Congregational churches, and we hope that our brethren in each of these churches will be ready to cooperate with us in this attempt to do away the curse of slavery from our land.

If your views harmonize with ours, will you be kind enough to send to the office of the New England Spectator, or to either of the undersigned, your own, with many other names as you can obtain within twenty days from this date.

Yours, in the bonds of the Gospel,
 CHARLES FITCH, ALBERT NORTON,
 JOSEPH H. TOWNE, WM. R. LOVEJOY,
 STEPHEN G. HILLAR, JOHN FIELD, JR.,
 WM. S. PORTER, FITZ WM. ROGERS,
 NATHAN GRIGGS, WILLIAM LOFFE,
 WILLIAM SCAMM, DANIEL M. LEVINE,
 HARVEY NEWCOMB, GEORGE H. DAVIS,
 JOHN S. KIMBALL, NATHAN L. DAYTON,
 CHARLES M. BRIGGS, WM. A. WALDOCK,
 ISAAC FIELD, WILLIAM COBB,
 JOHN H. TENNY, JOHN S. R. PIERCE,
 NATHAN ROBERTS, HENRY EMERSON,
 JAMES WALDOCK, ABNER R. CAMPBELL,
 JOHN FORD, BENJ. W. BUSH,
 JOHN GULLIVER, ZENAS ALLEN,
 JOHN HAMMON, STEPHEN R. KINGSBURY,
 CHARLES E. FIELD, CHARLES KINGSBURY,
 JAMES K. WHITFIELD, HENRY BLODGETT,
 WILLIAM D. MARELL, JOHN P. NICOLS,
 HUMPHR. CHADBOURN, C. HENRY WARNER,
 SEARIN WINSLOW, JACOB M. WALDOCK,
 GEORGE B. GAVETT, J. H. SYMONDS,
 NATHAN TOLMAN, ABNER BOMER.

CONSTITUTION.

To be presented to the

New England Anti-Slavery Convention.

PREAMBLE.—Whereas the most high God, "hath made all nations of men to dwell on all the face of the earth," and hath commanded them to love their neighbors as themselves; and whereas our national existence is based upon this principle, as recognized in the Declaration of Independence;—that all men are created equal, and that they are endued by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;—and whereas the lapse of nearly sixty years, since the birth of the American people, has not brought to this awful, before Almighty God, and the world, nearly one-sixth part of the nation are held as property by their fellow-men; and whereas American slavery is contrary to the principles of a natural justice of our republican form of government, and of the Christian religion, and is destructive to the prosperity of the country, while it is endangering the peace, union and liberties of the state; and whereas we believe it the duty and interest of the masters, immediately to emancipate their slaves, and place them under the protection and restraint of wise and humane laws; and that a scheme of expatriation either voluntary or by compulsion, can remove this great and increasing evil; and whereas we believe that it is practicable, by appeals to the consciences, hearts and interests of the people, to awaken a public sentiment throughout the nation, which will be opposed to the continuance of slavery in any part of the republic, and by effecting the speedy abolition of slavery, present a general consensus; and whereas we believe we owe it to the oppressed, to our fellow-citizens who have been driven from their country, to posterity, and to God, to do all that is lawfully in our power to bring about the extinction of slavery; and whereas we believe that the promotion and speedy triumph of the cause of emancipation, and the prosperity of evangelical religion, demand a new anti-slavery organization in New England, we hereby agree, with a prayerful reliance on the Divine aid, to form ourselves into a society, to be governed by the following

CONSTITUTION.

Art. 1. This society shall be called the New England Anti-Slavery Society, auxiliary to the Am. A. S. Society.

Art. 2. The object of this society is the entire abolition of slavery in the United States. While it admits that each state in which slavery exists has, in its constitution, the right to abolish it, the society in said state it shall also endeavor to convince all our fellow-citizens, by arguments addressed to their understandings and consciences, that holding men as property, is a heinous crime in the sight of God, and that the duty, safety, and best interest of all concerned, require its immediate abandonment, without expatriation. The society will also endeavor,

in a constitutional way, to influence Congress to put an end to the domestic slave-trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia, and likewise to prevent the extension of it to any state that may be hereafter admitted to the Union.

Art. 3. This society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force.

Art. 4. Any person of evangelical sentiments, according to the above principles and measures, and contributing steadily to the funds of the Society, may be a member of this Society, and entitled to vote at its meetings.

Art. 5. The officers of this society shall be a President, Vice Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and a Board of Managers, composed of the above, and not less than thirty other members of the Society, six of whom, at least, shall reside in Boston. They shall be annually elected by the members of the Society, and five shall constitute a quorum.

Art. 6. The President shall preside at all meetings of the Society; or, in his absence, one of the Vice Presidents, or, in their absence, a President pro tem. The Corresponding Secretary shall conduct the correspondence of the Society. The Recording Secretary shall keep a full and correct record of all the proceedings of the Society, and of the Board of Managers, and shall keep records of the same in separate books. The Treasurer shall collect the subscriptions, make payments at the direction of the Board of Managers, and present a written and audited account to accompany the annual report.

Art. 7. The Annual meeting of the Society shall be held in Boston on the first Monday of May. Any anti-slavery society, or association, founded on the same principles, may become auxiliary to this Society. The officers of each Auxiliary Society, shall be ex-officio members of the Parent Institution, and shall be entitled to deliberate and vote in the transaction of its business.

Art. 8. This Constitution may be amended at any annual meeting of the Society by a vote of two-thirds of the members present, provided the amendments proposed be previously submitted, in writing, to the Board of Managers.

Shipwreck.

From the New York Observer.

THE STEAMBOAT HOME.

Avoid the general gloom and distress occasioned throughout this community, by the loss of the steamboat Home, great interest has been felt in many circles on account of the premature death of the Rev. George Corbitt, and his wife, who perished in that disaster. Were their loss a private affliction only, great and irreparable as it is to immediate relatives, the following facts would never be obliterated upon the public notice, but left to that grief which seizes secrecy, and "knoweth its own bitterness." It had fallen, however, to their lot to occupy an important station in the church of Christ; they were extensively known and loved; a very numerous and affectionate people, over whom they long and faithfully watched, deplore their loss; and it has been impossible to furnish a full and satisfactory reply to all the letters which have been written for information concerning the circumstances of the disaster, and "Zion's friends and ours." Under these circumstances I have taken the liberty of requesting you to publish the following facts, as the most convenient method of communicating the same to many friends; hoping at the same time that some of them may not be without interest in all who live in the glorious Kingdom of the Son of Man, as they afford another testimony to the reality and stability of that support which Christ extends to his followers, in the hour of peril and death.

Mr. and Mrs. C. arrived in this city September 23d, intending to pass the winter with a brother and sister in Andover, Mass. They were long doubtful what means of conveyance to choose. They had a most decided aversion to a passage in the steamboat. Indeed, such had always been their strong and invincible dread of the sea, that they would have chosen to journey the whole distance by land; if it had not been thought expedient to go so early in the season through the low countries of the South. During their visit in this city, the Home completed her second trip from Charleston; the first in 62, the last in 64 hours. The speed, comfort, and safety of this boat were so highly extolled, that both were led to think it more safe to venture on her return; and after a personal inspection of her accommodations, and learning that on previous passages she had taken the inner channel, thus avoiding Cape Hatteras altogether, their berths were secured.

On Saturday afternoon, Oct. 7th, they were accompanied to the boat, in more than ordinary health and spirits, expecting a pleasant voyage, and leaving home and friends, and (in the case of one, there can be no doubt,) because of her instinctive and unparalleled fear when upon the water.

For several successive days the weather was remarkably fine in this city; many who had friends on board the Home, and who were at night, and on rising Tuesday morning congratulated themselves and the voyagers, on account of their safe arrival at Charleston.

How great the shock, when, on the subsequent Tuesday, the awful tidings arrived that the Home had foundered at sea, and the large majority of passengers, including Mr. and Mrs. C. were in eternity!

It was the first impulse of all, on recovering sufficient composure, to converse with the survivors, and obtain from them, if possible, more definite information concerning their particular friends and relatives. The first and only individual who was able to make any report of Mr. and Mrs. C. was Mr. Jabez Holmes, a most amiable and pious young gentleman of the house of Cornelius Baker & Co. He had no personal acquaintance with either. He knew them not by name. But when told that Mr. C. was a clergyman, he identified him at once, recognizing his dress and that of his wife so accurately as to preclude all possibility of being mistaken. He had considerable conversation with both during the fatal storm; and his recollections of them were the more distinct, because of the very remarkable composure which they exhibited; which word, added the same gentleman, failed to express all that their words and countenance indicated. It was something more than composure, it was happiness, when they spoke of their confidence in God!

The characteristic and precious remark made by Mr. C. as overheard by Mr. H. and reported in the Observer, was enough to remove all anxiety from the minds of those who loved him, and to run to and fro, by which the minds of surviving friends were before agitated by day and night.

The remark of Mr. C. referred to above, was addressed to the steward and clerk of the boat, to see whom was judged very desirable, as he was observed to be in frequent conversation with Mr. and Mrs. C. up to a late hour.

The steward of the Home was Mr. David M. Milne, the son of a deceased clergyman, and who was saved, in a manner almost miraculous, to rejoice a pious mother, and a sister on missionary ground. From him the following facts were afterwards obtained. The gale commenced on Sabbath morning, and continued to increase all the day. At night the boat labored much and leaked considerably, but not enough to excite apprehensions of danger. On Monday, A. M. there was no concealment of the fact that all were in imminent peril. The general expectation was, that the boat would sink with all on board, when fifteen miles off Cape Hatteras. Mr. C.

who, during two years of feeble health, had often been told by physicians that he must die, without a perceptible quickening of his pulse or one distracting fear in his heart; and his wife, who had often stood at his side in the presence of the pallid king, were now, throughout this day of awful suspense, to exemplify the effects of their previous discipline, when suddenly called to face death in one of its most terrific forms.

Mr. Milne states that he has a more distinct recollection of Mr. and Mrs. C. than of any other passengers, because of the religious conversation which they addressed to him. In the midst of the perils of that eventful day, Mr. C. who was compelled by sickness to keep his berth, requested Mr. M. to read aloud certain portions of Scripture, among which was that singularly appropriate and sublime passage, the 24th chapter of Matthew; and then, (many of the passengers gathering around, and listening with profound interest) commended them all to God in audible prayer. Never, says Mr. M. were individuals more perfectly composed than Mr. and Mrs. C. Several distinct times Mr. C. gave vent to his gratitude on account of the calmness of his wife, who he had expected would be greatly terrified. Both expressed a great degree of interest for the welfare of others. To one individual, the direct inquiry was proposed in the kindest manner of Christian fidelity, whether he was a Christian, and if he did not admit at such a time, that it was of all things most important to have God for a refuge. Concerning another, who, in a state of desperation, and under the influence of intoxicating liquors, uttered some horrible imprecations, Mr. C. remarked, "how much better would it be for that man to be in prayer for his soul, than to blaspheme his God!"

At 3 o'clock in the afternoon, when it was evident that the boat could not hold together, Mr. and Mrs. C. who had hitherto declined going up, on her deck, their duty would be of no service were summoned to the dining cabin on the main deck. Mr. M. himself assisted Mrs. C. out of her berth, and again heard her declare, when dressing for her death, her joy and sense of security in confiding on Almighty love. To him the remark was made by Mr. C. "He that trusts in the Lord is safe, even amid the perils of the sea."

At 8 o'clock in the evening, when nearing the shore, another effort was made to lighten the boat by ballast. And as it was necessary for all to sit, the ladies and among them Mrs. C. formed a line for passing the empty buckets, in which operation her cheerful countenance was observed by many, and rendered her a little to inspire others with hope. Mr. C. expressed regret that, owing to his great feebleness, he was unable to afford much aid, but seated on a trunk, did what he could, in passing the empty pails. Notwithstanding all their exertions, the boat struck, and soon heaved up, and the boiler had long been extinguished. The engines were useless, the cabin floor was deeply flooded, and all further effort was abandoned. All was silence; most were providing themselves with whatever presented the least hope of safety. Mr. and Mrs. C. sat together in calm expectation. At ten minutes before 11, the boat struck. The moon was shrouded in thick clouds, but it was not so dark, but that the shore could be seen at the distance of a quarter of a mile. Orders were immediately given for all the passengers to go forward. A life-line was passed from the bow off, to which they were advised to cling in a sudden emergency, and to hold on as long as they could, until their arms around his wife. They were seen no more. Probably, the first breaker which struck the boat, after she swung to the sea, swept them together in their watery grave. "Lovers were there in their lives, and in death they were not divided." Who can doubt that it would be a blessing to the church and world, if their story were taken, not to be separated in such a death? Both were taken to their home and refuge at the same moment. Blessed be God for all those calm supports which He extended to them in prospect of death—elevating the one above the reach of a more than ordinary terror, and the other, in the hour of her trial, his arm around his wife. They were seen no more. Probably, the first breaker which struck the boat, after she swung to the sea, swept them together in their watery grave. "Lovers were there in their lives, and in death they were not divided." Who can doubt that it would be a blessing to the church and world, if their story were taken, not to be separated in such a death? Both were taken to their home and refuge at the same moment. Blessed be God for all those calm supports which He extended to them in prospect of death—elevating the one above the reach of a more than ordinary terror, and the other, in the hour of her trial, his arm around his wife. They were seen no more.

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